

2002 Eckhart Tolle Video Power Of Not Knowing 2h51m

[Speaker 2] (0:05 - 5:02)

Gathe Gathe Paragate Parasangate Gathe Gathe The reason why there's silence and I don't speak, one way of putting it is the reason why I don't speak for a while is because I don't know what to say.

[Speaker 1] (5:19 - 38:52)

Potentially that could be a very uncomfortable state. If I don't know what to say and I'm looking for something to say, it becomes uncomfortable. When I don't know what to say and think I should know, that's uncomfortable.

I don't know what to say and feel bad about not knowing what to say, it's very stressful. But to be comfortable with not knowing is a state of creativity and depth. And then you have access to a deep knowing.

And that's not just the case with a spiritual teacher, it applies to you. You're also a teacher. To become comfortable with not knowing.

Then by itself a deeper knowing arises out of that when the not knowing is not resisted. You surrender into the state of not knowing. And it is the most beautiful state of deep inner connectedness.

Then whatever needs to be known at this moment truly needs to be known, not satisfy mental curiosity or whatever. What truly needs to be known or done is known right now when it needs to be known. And there's a lot that does not need to be known.

But what is truly needed is always there out of that state in which you seem to disappear as an existing entity that's, I know. And then all you realize that all thought knowledge, all knowledge that's derived from thought is kind of pseudo knowledge. Because in thought, when you call it something, you think you know.

When you have a label for something, you think that's what it is. Not realizing that every label is an abstraction. It's because it's not it.

The state of not knowing, of course, is also the state as we talked about yesterday when you walk around or sit and perceive without interpretation, without labeling. And again, that's the state of not knowing and yet of a deep knowing that is beyond mind. So as the awareness, the unconditioned consciousness arises, separative knowledge, which is of the mind, because every label separates you from that which you label, it becomes a barrier.

That separative knowledge is replaced by a unitive, one could say, knowing, which does

not separate you from that which is known. And you can see how that transforms your relationship with nature and how it transforms your relationship with other human beings. Because so far, 90% or more of human interaction has been through separative, attaching labels onto people, interpreting, judging, not realizing that every interpretation and every judgment is no more than a very limited perspective.

One standpoint, one small perspective, no more. Once you know that, you no longer get deceived by the mind and you believe that one perspective contains the truth, that one thought that you express could ever contain the truth. It is a small perspective, no more.

It is a fragment, no more. So the recognition of the relativity of all thought, and we are moving towards a different kind of knowing, in which the sense of separateness does not arise. That knowing is also loving.

It's one. Because love is obscured through the delusion of separateness. Love as the realization of your oneness with all that is, is obscured by the labeling, judging, interpreting, the knowing mind.

Then whatever you look upon in that state of not knowing from the point of view of mind, is looked upon with love, compassion, they are all aspects of that state of deep knowing that to the mind looks like not knowing at all. And you can imagine how that changes human relationships when you can be with another human being in the state of not knowing, which either means you're totally present, totally still allowing this form, the form that this moment takes, the form of this human being to be completely. Or it could mean that certain thoughts still arise about that human being, who they are, that they should be doing this, should not be doing that, should know better, they are this, they are that.

But thought is recognized as thought. You don't believe in it totally anymore. And you recognize it's a fragment, it's only a thought.

And you allow it to pass, then you re-enter the state of not knowing. You don't get tricked anymore by the mind. And so there is continuously that dimension of aware presence that may be all there is, or it may be the undercurrent, and on the surface of it there are mind movements.

That's fine. Sense perceptions, also, all sense perceptions are surface phenomena, ultimately in themselves not all that satisfying. They're never satisfying for long, nothing here in the world of form satisfies for long.

Even if it's beautiful initially, you can come to an exotic place like this, because for many people who've traveled here, this is very exotic. It's not exotic if you live here. And it's not exotic if you spend a few weeks here, then the exotic is no longer exotic, it's just, oh, it's no longer satisfying.

For a little while, the form, the new forms satisfy. And then, that's not enough, I need some new experience, some new forms. You may already have reached the point where it isn't satisfying, because it never is.

You might have had a mental projection, an ashram in India, me in an ashram in India, that would add something to the story of me and make it much more interesting. And then, whenever you encounter the reality, very soon, when the novelty wears off, which could be after a day, it's not all that satisfying, the world of form. There's always something, oh, that wasn't supposed to be there.

The art that was supposed to be, oh, and that wasn't supposed to be there. And the spider in my bed, or whatever, or worse, sooner or later, and usually sooner, you hit upon that the unsatisfactory nature, if all that you know is that, and the unsatisfactory nature of your own mind, and with its knowledge. So, neither the external world of form and experiences is ever enough, nor is your own mind, with its accumulated knowledge, ever enough.

So life becomes frustrating, a continuous search. In many people, it manifests as a continuous, almost continuous desire to be somewhere else. When you were at home, you wanted to be in the ashram.

Now you're in the ashram, you want to be home. Does that sound familiar? You may have counted the days to your trip to India, and now you're counting the days to your departure.

So that seeking through form, either the external forms or through mental forms, it's never satisfying. And so, the search continues. You could try another ashram, or maybe a retreat center in California would be so much more comfortable.

Or you say, I'm done with spiritual things, if that's spiritual, I don't want it. And so, I very rarely use or refer to old pointers or maps, signposts. But what very much applies here is a very powerful signpost.

One of the Upanishads, ancient scriptures, they contain some very powerful signposts. And I'll just, this is very relevant to what we've just been looking at. I'll just give, quote to you the first few lines, approximately.

What it refers to is, nothing that you see or hear or think is it. Nothing in the world of form is it, is satisfying ultimately. If you look for satisfaction through that, which is ultimately yourself, because the only ultimate and true satisfaction you can ever find is finding and being totally yourself.

That's the true satisfaction that everybody's looking for, through this or through that. So the Upanishad says, this Upanishad says, Not that which the eye sees, but that whereby the eye can see. Know that alone to be Brahman, the eternal, and not what people here

adore.

Not that which the ear hears, but that whereby the ear can hear. Know that alone to be Brahman, the eternal, and not what people here adore. Not that which the mind thinks, but that whereby the mind can think.

Know that alone to be Brahman, the eternal, and not what people here adore. It gives a few more examples, but it's all points to it's not in the form. Not that which people here adore.

It could even be the idea of God. Think about it. And again, that is not it.

That which makes all perception possible, that which makes thought possible, that is the eternal. And why is that? Already here, as the essence, as the now, that's what it is.

The eternal that never leaves you, the now. You are one with it. So the ultimate secret about now is that you are that.

You are the now. Of course you are. It's the only thing that has never left you.

Always was the same. It's always been now. And people have that sense of something very precious, and they think it gets mixed up in their mind with their story.

And they call it their individuality, their individual sense of individual existence. I don't want to lose that. There is something so precious that I feel inside me.

I don't want to lose that. That gets mixed up with identifications, mental identifications with stories. And that story based sense of self.

But if you look deeply at your innermost sense of I, your innermost sense of who you are, then you realize it has nothing to do with the story of me. You could forget your story. You could forget your name.

And in fact, it would be there. You would sense that innermost sense of I-ness more strongly as the essence of your being. And this is why sometimes people find it, when everything collapses in their lives, their sense of identity has become mixed up with all kinds of identifications, mental identifications.

That suddenly, through great loss or death, things collapse in their lives. The structures, the forms collapse external and internal. External as physical structures, the seeming solidity of my life crumbles.

Internal, belief structures, the whole story of me falls to pieces. And then it can happen that that innermost I is suddenly can shine because it had been covered up by multiple and multiple layers of identifications. And suddenly, when they break, then you realize what was shining through.

The only thing that gave life to the story of me, the only thing that illuminated it was the innermost I. And you mistook the formations, physical and mental formations, for I, because the light of I was shining through those structures, but you didn't know the essence of that light. You only knew it was shining through these forms.

And suddenly, the forms collapse, and what is there then in its fullness and purity is the innermost sense of I or I am. No longer this or that. Simply beingness, presence, unconditioned, is suddenly there.

It's all fallen away. And so people in the midst of great disaster in their lives suddenly stood there and said, This is incredible. Where does this peace come from?

Enormous peace. They didn't understand it. The peace that is beyond understanding.

And of course, this is why. Suddenly, all that was obscuring, the forms that were obscuring that innermost I gave way. And it can happen in the case of death.

We pointed it out yesterday. A person slowly dying. Everything melting.

And it can happen as the result of being in the presence of presence, in a spiritual gathering, the energy field of presence. That also is being drawn out. The unconditioned is shining through the conditioned, and the conditioned is becoming more and more, loses its density even as you sit here, becomes more and more transparent in a way.

Dies, one could say. The conditioned I, the sense in which people usually use the word I, the most frequently used word in the English language, or any language, the word I, the way in which people usually use the word I, what they refer to is me and my story. The conditioned entity.

Ultimately, the fiction that I identify with as me is I. That's what people, when they say I, they refer to that. But there is a deeper meaning to I, that is the delusion of I.

That's the delusion of self. But I is a sacred word, ultimately. I is on the level of normal human consciousness expresses delusion, which is what the Buddha recognized when he saw the delusion of self.

He referred to that I. And he saw through that. And so, when that delusion is recognized, that recognition already originates from the unconditioned consciousness.

The delusional entity cannot recognize its own delusion. So the recognition of it already is the light shining through from underneath, so to speak. From there arises the recognition of the delusion of the story-based, form-based, mind-based, identification-based identity.

So, and this is what Jesus referred to when he said, Before Abraham was, I am. Not before Abraham was, I was already. There is no was nor will be in I.

It is eternal presence. Eternal now-ness. And this is what the Upanishad refers to.

It is the formless, the unconditioned. It is known, never in a subject-object relationship. It cannot be known in such a way.

So one could say, it cannot be known at all. You can only be it. Realize that you are it, but cannot know it as you know an object in consciousness.

So people have been for thousands of years trying to make God into an object in consciousness. The idea of God, the image of God, statements about an object in consciousness. And this is why the Upanishad says, Not what people here adore, that is not God.

Not that which you see, not that which you hear, not that which you think. Not that which you believe in, because it's thought. Belief is thought.

You believe in God, that also is not what people here adore. It is a mental idol, ultimately. It is an ideology.

You believe in God, and the person next to you believes in communism. Two ideologies. So it's not what people here adore.

Not that which the mind thinks, not that which the mind believes. But that which makes all thinking, all believing, all sense perception possible. The formless, out of which all forms arise.

And that is the innermost I, the essence of what gets mixed up in your life with forms. And it flows. The self gets mixed up with forms.

The deepest, the innermost self. And here, the blessing and the grace is it. In this energy field, it is, one could almost say, being pulled out of you from underneath all the formations, all that.

That in you responds, because it recognizes itself in what seems to be the outside. Oh! And so that state of still, alert presence emerges.

In the absence of that, the only thing that could get you there is suffering and disaster. The breakdown of forms which had obscured the formless. And this is the grace of the spiritual teaching.

It saves suffering. It saves a lot of time, too. Because suffering implies time.

Eventually you would get there through more suffering. But the suffering that you have had has been enough to get you here. Without it, you wouldn't have come.

So it's worked, it's worked. Suffering works, no doubt. But it can take time before it really

works.

For a long time, suffering can lead to increasing egoic delusion, increasing contraction, increasing density. But the point is always reached when it becomes, when the auto-destruction happens, the density and the heaviness of it cannot sustain itself anymore. It goes...

[Speaker 2] (39:01 - 39:02)

Oh!

[Speaker 1] (39:04 - 39:10)

It's like layers and layers have fallen off.

[Speaker 2] (39:11 - 39:12)

Oh!

[Speaker 1] (39:13 - 58:32)

And then sometimes those beings who realized that, they looked back on their suffering and said, What a nightmare! And then they talked about it and realized how strongly it resembles a dream. All the suffering that they have been through, now that they are awake, they say, What a nightmare that was!

And so when they start teaching, they sometimes speak of the delusion of suffering, the unreality of it. From their position, from where they are, their realization, this is true. It may not be true when you are in the middle of it.

Of course, you could make it into another belief. You go to a teacher and he says, All suffering is an illusion. And you say, OK, I believe that.

And then you carry on suffering and you say, It's an illusion, it's an illusion. But it's a pointer. Suffering is an illusion, it's a pointer.

And then one day, the little pointer may hit something. The planet is heavy with pain, human pain, in the energy field of the planet. A long time of creating pain out of that egoic delusion.

Each human creating pain for themselves, a painful form identity. Not knowing who you are is suffering. Not knowing who you are beyond form is suffering.

And so they created a whole world out of that state of consciousness. And they created a lot of pain out of that primary delusion. Because that delusion flows into whatever you do and think and experience.

It's colored, distorted by that delusion. And sooner or later, it always turns into pain. So humans have been in the collective energy field of the planet.

There's an enormous heaviness, which is human pain. And every human carries part of that, in addition to the pain they've experienced in this form as children, residues of pain that people carry inside, pain body, I call it, which is partly personal, so to speak. Ultimately, nothing is personal, it's nothing to do with who you are, but only in the sense that it comes from your childhood, your past, the past of this form, residues left by suffering that you've gone through in this form.

And another large part of it is collective energy field, the collective pain that is in the human unconscious, the heaviness of that. And that, when I began to teach, I pointed out, that when I began to understand this inner transformation that had happened to this form, I began to see that it's intimately connected with surrendering. It's intimately connected with the surrendered state that is totally aligned with now.

And I began to teach that. And as, of course, that is the ultimate, the root cause of suffering is the state of non-surrender, which humans have been in for thousands and thousands of years. So I began to teach that there's no need to suffer anymore.

And gradually I saw that even those who were able to totally surrender to now still experienced wave movements of pain in their lives, even though they were surrendering. And then I began to learn about the human pain body as I observed that and realized that every human carries his or her share of collective human pain. That's ultimately what the pain body is.

It is the manifestation of human unconsciousness, and humans carry it in here, in the body. It is an emotional, an energy field that is not flowing, life energy that is stagnant, trapped, and manifests either as anger or as great fear or as the heaviness of depression. So it's an energy field of pain that humans carry.

And sometimes they don't even know it's there. It's dormant at times. And life works beautifully, you surrender to now.

And you might even think, that's it, I've come to the end of it. And then suddenly a little trigger happens. A little thing goes wrong, or even a little thought comes into your head that suddenly proliferates and becomes a trigger for an enormous influx of pain in whatever form, anger, fear, heavy heaviness of sadness.

Suddenly you are completely overtaken by that. And it flows into your mind, it energizes all the mind structures of the ego. It energizes and amplifies the story, all the identifications.

And so the me, the self, the mind-made self becomes extremely empowered through that. The delusion becomes empowered through that pain, human pain. And you start

thinking, all thoughts reflecting the energy field of the pain body.

So the pain body has moved into your mind and is governing, controlling your thought processes and actually feeding on each thought. You strengthen the pain body through those thought processes because each thought corresponds to the energy vibrational frequency of the pain body. If it's anger, it will be thoughts of anger.

And that's how the pain body renews itself. And so the pain body becomes a self, you identify with it as self. You think it's me, it is you really.

It possesses you, so to speak, and it feeds on other people. If it could speak openly, it doesn't say that openly. It wants to make somebody unhappy.

And it wants somebody else to make me even more unhappy. And usually it succeeds. Because one active pain body during its active period, once it's fed on your mind and other people's reactions, it will subside, go back to the dormant period, the dormancy.

But during the active period, it will feed on your mind and on people around you, and it will easily awaken other people's pain bodies if their pain body is at a stage of readiness to come out of the dormant state. And so one pain body can easily awaken several pain bodies in its vicinity. You can notice it in families, it sometimes happens at work, in your workplace, anywhere where people gather, a committee meeting, one heavy pain body in a committee meeting can awaken every other pain body that has been dormant in that committee, and you get big drama.

And so it's wonderful to watch how it works. And if you go outside, if your pain body is active, and it may be active for an hour, it may be active for a whole day in some people, it could be active for several days, it varies a lot. For some people it's only a few minutes, but those tend to be people already becoming more conscious, so it cannot linger, it's recognized.

Sometimes before it can really get hold of your mind, we'll come to that. But if you go outside and your pain body is active, you also attract other active pain bodies, because active pain bodies recognize each other. So if you then, any situation that you walk into with an active pain body, you may be hiding it at that moment, it will be in your mind, yes, it's active, it's using your mind, but you're smiling, and suddenly somebody attacks you, verbally or in whatever way, and that was somebody whose pain body recognized yours, and said, oh, here's food.

And then you go away from that, and then you go around the corner, and this happens again, somebody else attacks you, and the whole world seems to be hostile, because every pain body, unless they are totally dormant in certain people, maybe they've just gone through the active period, and they just don't want any more pain, they haven't digested the pain yet, but every other pain body recognizes you. And they like to meet

each other, and feed on each other. And for some people, the pain body is associated also with the opposite sex, that's a strange thing that is not that uncommon.

And that is often the case when, not necessarily always, you've had a painful relationship with a parent, then your relationship with a man, or your relationship with a woman, is associated with pain body. And it is not uncommon for people to choose their partner through their pain body, unconsciously, of course. To choose...

When you fall in love, quite often, the pain body has a part in that. And this strong attraction you feel is partly the attraction through your pain body to somebody else's pain body, who perfectly complements yours. And so you feel drawn to that person, very strongly.

And we all know people, perhaps even ourselves, who again and again are drawn to the same kind of person that creates the same kind of pain for them. And they're doing it again. And then they say, this time I'm not choosing a partner with a pain body anymore, I want somebody conscious.

And so you choose somebody who practices meditation, who is a vegetarian. And then, and surely, he or she must be conscious. And maybe you forgot that Hitler was a vegetarian too.

And then you start living together, and then you realize, oh, suddenly, it's happening again. The same, I've fallen into the same, I've married the same man again. And that's because the attraction was there through the pain body.

So many marriages are like that, made in, what's the expression, made in heaven, something, marriage made in heaven, and this one is made in hell. So pain bodies recognize each other. Pain bodies do not want to be recognized in themselves for what they are.

They don't want the light of your attention on them. They want to flow into your mind, renew themselves through using your mind and using other people. They can only continue to renew themselves if you don't recognize them for what they are.

If the recognition isn't there, each time you get overtaken totally. And immediately, it's become self, it's become the me, an unhappy me. So to break that is simply to be alert enough, and of course you cannot make yourself be alert enough, that the alertness, the presence that is required to watch the pain body, you can't make, through effort, make yourself alert enough.

It's either there or it isn't there. In your case, it's there because you're here. That is a clear sign that enough presence is there for you to meet the pain body with alertness, and watch it.

If possible, the moment it arises as an enormous energy impulse, and to watch that. Maybe you can't stop it yet, you don't need to stop it. Just watch as it...

If possible, catch it before it becomes a thought. Catch it on the energetic level just as it begins to move into your mind. Now that is easier to do with certain pain bodies than with others.

If your pain body's frequency is predominantly heavy, of enormous heaviness and density, so when it takes you over you go... slow and heavy thought processes about how dreadful everything is, just completely pointless and dreadful, and the whole world is just dreadful. Now those are easier to catch because they arise more slowly.

[Speaker 2] (58:33 - 58:36)

Oh, there it is.

[Speaker 1] (58:39 - 1:00:14)

And then there are other pain bodies that contain a great deal of fire, anger, and they come... and that's very hard to catch them because there's virtually no gap. They arise as an energy phenomenon, but before you know it's an energy phenomenon, it's already become a thought and you're shouting at somebody.

Or if nobody's around, you're shouting in your head. And so the pain body has already taken over your mind. And so the most difficult one to catch is if it's predominantly angry.

And you may not be able to catch because the gap between seeing the pain body as an energy phenomenon and it becoming a thought and thereby a me, a self, the gap is too short or almost non-existent. In that case, all you can hope for is that in the middle of that, somewhere an observing presence watches you in motion.

[Speaker 2] (1:00:17 - 1:00:17)

Oh.

[Speaker 1] (1:00:19 - 1:27:08)

And so from underneath the pain body there is a witnessing presence, but it may not happen yet. It may be that you wait until it's subsided, and then very quickly the awareness is there and you suddenly realize that was the pain body. There it was.

It's just been feeding on my mind and on this situation. And the more consciousness there is, the sooner you wake up after it has subsided. You can wake up as the anger subsides.

There is sometimes a gap when the energy field goes down, the pain body begins to leave your mind, begins to withdraw because it's been feeding enough. It begins to withdraw from your mind, and there, at this point when it begins to withdraw, you can sense it as an energy field. OK.

You haven't failed. You're there now. At any time you're there as the presence, it's fine.

Now, other pain bodies you can catch as they arise as an energy phenomenon. There it is. And you watch it.

You allow it to be. This is the key. You allow it to be.

You cannot fight it. The key is even here, even here, to bring in the yes, because it is. It is.

What can you do? It's right here. It is.

It is the suchness of this moment. And so, you embrace it. That implies that there is a witnessing presence.

So you embrace it, you allow it to be, and the amazing thing is when you begin to realize that there can be, even in the case of the pain body, there can be a spaciousness around it. Even in the case of an angry pain body, which fumes and shouts, and suddenly you know it and allow that to be there, there's suddenly a little bit of space around it. Freedom arises when you see the non-personal nature of the pain body.

When you see the non-personal nature of the emotional pain, ultimately, although anger doesn't recognize itself as pain, you see the non-personal nature of all those energy movements that we call pain body movements. They are recognized as human pain. They only become personal when they amplify and energize a story in my head that is my story, and that is me, and that is the fictitious self.

That is the delusion that it is a personal matter. And you suddenly, when you allow the pain body to be there as an energy phenomenon, it's no longer a personal matter, and you realize it's very similar in every other person. It's basically the same.

Anger is anger, human anger. Fear is fear, human fear. And sadness, the heaviness of depression, is the sadness and the heaviness of human sadness.

There is no person there, and so it's an enormous liberation to see that this is not who I am, it's not me, it's human pain flowing through me. It's the human condition, and here it is. And what can you do with the human condition, which is the condition of the unsundered consciousness for a million years?

You bring surrender to that. The human pain body is only there because of a million years of non-surrender, of egoic delusion. And so you simply bring surrender into that.

And with that act of yes, its impersonal nature is revealed, and it's not feeding on your mind anymore, because it can only feed on your mind by pretending to be you. It's only when you believe, when it becomes a self, the pain body energizes the mind structures that we call the self, the mind-made self, amplifies those mind structures, then it's feeding. If the pain body does not flow into that, it cannot gain new energy.

And the energy that is there, through allowing it, becomes dissipated. Not that you can't kill it, there's nothing there to kill, it's life energy, but it's trapped, that's all. It becomes the heaviness or the anger, all it means is enormous amount of life energy at a particular frequency, trapped.

And then you bring acceptance to it, and presence, they are one, and suddenly that transmutation could be described as the pain, the energy, the vibrational frequency that was in the pain becoming transmuted into the much higher vibrational frequency of presence. It becomes consumed and it becomes conscious presence. And this is why many people with extremely heavy pain bodies have, more people with heavy pain bodies have become liberated than people with relatively weak pain bodies.

And that's why it's often in people where you would say, he hasn't got a chance, not in this lifetime. Look at his pain body, I mean, just... And you could be very wrong.

So my pain body was extremely heavy, the pain body of this form, and it was only through it becoming unbearably heavy that it dissolved all at once, and it became consciousness. For most people, the dissolving happens over a period of time. This does not mean that you cannot already be free of suffering now, because when you no longer identify with pain body as a personal matter, as a me, a self, when you simply recognize it as an energy movement within yourself, you recognize that, you bring presence to it, you allow it to be, then it cannot renew itself.

The transmutation has already started with that. You don't need to do anything as such to become free of pain body. No doing can do it.

One could say, to be free of pain body, the opposite of doing works, and the opposite of doing is allowing. But allowing implies that you are there as the witnessing presence, because if you are not there as the witnessing presence, you cannot allow it. And the very essence of the pain body is that it doesn't allow anything.

It is the essence of not allowing. So, no doing to become free, the key is allowing it to be there. And this applies on the inner realm to the pain body.

It ultimately also applies to certain situations on an external level that you have been stuck in for a long time, or repeatedly. Situations, you always find yourself in a similar situation, and you've tried to get out, new place, new country, new partner, and you're back in the same. In those cases also, no further doing can get you out of that.

It is only through allowing this moment to be totally as it is, in other words, the surrendered state, that change will happen. And it will happen quickly through surrender. So there are certain situations where, of course, you need to take action to do something about it, to remedy a certain situation.

But particularly situations where you find yourself in a stuckness, and you find yourself experiencing the same again and again, it calls for surrender. You can't run for the rest of your life, run away from something. Run away from your partner, and another partner, and run away from that partner.

Or wherever you live, or whatever relationships you're engaged in. So both on the inner level, the inner realm, and the outer realm, they're one. The greatest power for transformation lies not in doing, but in allowing.

And allowing then implies another perspective on this. It is the ability to look, I'm using it metaphorically, not necessarily with the eyes, to look at your pain body, to bring attention to it. You have to allow it before you can give it full attention.

Giving full attention is allowing it. If you don't allow it, you cannot give full attention. So that is the power of presence, and you give attention similar, this is why we talked yesterday as a preliminary to this, about the simple and relatively easy act of giving your full attention to a sense perception, a tree, a flower, people moving, giving pure attention, watching it, allowing it totally, no needing to interpret it, and now we bring attention to that.

And that's the unconditioned consciousness, vast intelligence is looking. Vast intelligence is at work. In Chinese terminology, the Tao is there, and you are totally aligned with it, and it's looking.

That, the one intelligence is there, and the looking is enough to initiate the transformation of that situation. The looking is enough, no analysis required through mind, how can I get rid of my pain body? How can I get rid of this problematic situation that I've been in for 15 years?

And I've been thinking about it for 15 years, and I've been analyzing it, and I've tried this, and I've tried that. But what you haven't tried is to look, simply to look in that field of alert presence, and allow it to be, and see what happens. But the looking, when I say see what happens, that could be misunderstood, there's no expectancy of some future result in the looking, there's simply the looking, the watching, the giving attention, the allowing it to be.

And there's enormous power in that. Far greater intelligence is now released than is in the limited human mind, even the greatest human mind. And again, because everything is connected, we started our gathering today with pointing out the power of not knowing.

And so when you look at something, you don't feel that you know. So this is another aspect, when you look even at the pain body, there's nothing much that you need to know about it, you just, there's just the looking. In the state where no further knowing is necessary, and whatever is needed now comes.

And it can come in many forms. A sudden transformation from within the situation. It can also come in the form of a sudden thought.

And it's suddenly, that thought is a realization, oh, okay. A sudden insight, ah. It can come as an external factor or event suddenly coming into a situation and changing it completely.

It can come as a spontaneous impulse from within you that, and you do what is needed without any doubt whatsoever, the right action happens. So in many forms, the transformation can manifest itself. But the basis for it is not to bring the conditioned mind to it and try to solve it through the extremely limited knowledge, even in the greatest mind, limited knowledge of the conditioned mind.

And what we call the greatest minds on the planet, those great people we put on pedestals, they are the greatest minds, they're not really the greatest minds, they had some access to that, they had some ability, perhaps only in their field of endeavor, to be in that state of pure attention, of pure looking. And that's where Einstein looked, perhaps as a mathematical formula, which all these scribbles on the blackboard, which of course was mind stuff, but there were certain breakthroughs, there were insights that came to him that nobody could have worked out through the mind. He had the ability and other creative, great creative minds, as they are called, and to look, and he has made statements that are deeply mystical, so he had deep insights, he had access to that dimension.

He even said once, I want to know the mind of God, the rest is details. In other words, I want to know God, the rest is details. In other words, he said, I want to know that which is beyond time and form.

The rest is the world of form, details. So that power is your own power, the power of the universe in you. So look at your pain body in that way, and whatever you look upon in that way is embraced, is alright.

Look at the worst conflict situation. The world is full of dreadful conflict situations, and anyone that comes into your field of attention now, people in conflict, can't work it out. Look, give it full attention, bring that alertness there.

People discussing and arguing, and you sit there, and then suddenly, something happens. Suddenly, maybe they stop talking, or you say something, a decisive thing that nobody had thought of, and that changes everything. Anything could happen.

You don't know beforehand how that intelligence deals with the situation, but it deals with the situation powerfully. Any person in turmoil who comes to you, this has happened, that has happened, and he did to me, and then he said, and I... Oh, and then, see what happens.

I've told this story before, when the first time I realized, not long after the inner transformation, an extremely excited woman came to me with a very strong ego, talking about her drama. Oh, you must do something, you must help me, come, talk to the lawyers, do this. And for 15 or 20 minutes, I listened to that pain body, heavy pain body.

And she, of course, she, as the pain body, wanted me to confirm the reality of the story, the reality of the situation, the reality of the problem. Please, confirm that this is real. And for 15 or 20 minutes, I gave her attention.

There was just allowing that. And that was the first time, subsequently it happened many times, when I realized the power, the transformative power of that, when suddenly she stopped talking, looked at all the attorney's papers around her, hundreds of papers and lawsuits that she'd been involved in for years. And suddenly she looked at me and said, at all the papers, and said, this isn't important at all, is it?

And I said, no, it isn't. And then she just sat there for a few minutes and said, all right, I'll go now, thank you. And the next morning I saw her and she said, what did you do to me last night?

Last night was the first night in 20 years that I slept well. What did you do to me? Her ego was back a little bit and there was a suspicious look on her face.

You did something to me. And from then on she believed that I had hidden powers. But if you believed that that power was your power, it would very quickly become obscured and blocked.

To realize there's no me in that whatsoever. If you ever made a me out of it, and the ego could come back through any back door, the ego will come back in and claim some attainment. I healed that woman that night.

It's possible the ego could come back, which means the portal is closing again. The openness is gone. The little egoic identity has come back and claimed some attainment.

I did that. You did nothing. It happened because you were not there.

It happened because you were transparent. You were open. You were an opening.

That's why it happened. Not because you were there. Because you were not there.

Beware of this little thing in the head. The little egoic entity trying to... Where's the back door, it says?

I need to get back in somewhere. And it's happened even with spiritual teachers. Enormous power came coming through them.

And then at some point, there was the claim of specialness. I am the one. I am the one.

You are also the one, but not quite as one as me. So that's, of course, something to watch in oneself. Claims of specialness.

Because every ego, every egoic entity is special, very special. My problems are very special. Much greater than yours.

My knowledge, greater than yours. My misery, much more than yours. I'm much more ill than you.

You have a headache? I've had a headache for years!

[Speaker 2] (1:30:12 - 1:30:18)

Satsang with Mooji What is the state of mind?

[Speaker 1] (1:33:16 - 2:15:14)

Of course, you have long given up waiting as a state of mind. So you're not waiting for anything. I talked about the impersonal nature of the pain body.

We looked at that. And just as impersonal really is a stream of thinking. It's thought.

Nobody's personal problem. Well, that's a relief. It's not my problem.

The fact that my mind won't stop isn't my problem. It's the human mind. And then it stops, because you've given it space.

Let's look at a few questions. I'll start with the smallest piece of paper. It's a short question, so that's good.

By dissolving the ego, won't I be dissolving my self-esteem? Do I not need self-esteem to love myself and others? Yes, self-esteem.

Many people seem to have a problem with that. Lack of self-esteem. I read a while ago that when the Dalai Lama was younger, he was meeting with a group of Westerners, and they were talking about the lack of self-esteem.

And he just couldn't understand that, what that was. And they tried to explain it, and then he went around the group and asked everybody, do you have that? And most people said, yes.

It's very strange, self-esteem. Now, the human species is the only species on the planet,

of course, that has a relationship with itself, where you have a relationship with yourself. That's normal.

But the cat doesn't have a relationship with itself, or the bird doesn't have a relationship with itself, or the tree doesn't. So, birds, cats, trees, monkeys, flowers, none of them have a problem with self-esteem. And even the most ugly-looking cat wouldn't have a problem with self-esteem.

It hasn't created a secondary, an image self, mind-created. And once, of course, that's created, it walks with you, like next to you, behind you, or wherever it is. You always walk with a mental image of me, and you have a relationship with that.

And often, you don't like what you see, that image self. That's poor self-esteem. And then you may be in conflict with it, with the self.

You may be talking to yourself in the head, and telling yourself something about yourself. Some people talk to themselves in the first person, but many more people talk to themselves in the second person, as you. You see, you failed again.

You see, you are not as good as... You see, you... Why can't you?

And then, at times, perhaps the self feels suddenly great about itself. Some people predominantly have low self-esteem, in other words, feel bad about the mind-made image me, feel bad about that, and then realize that... Some realization comes in when they realize that it is mind-created, and they realize, and usually in the West, it's connected with New Age teachings, and they realize that they can do something about their bad self-esteem, the image.

You can actually change your thinking about yourself. First you discover that the thinking about yourself is predominantly, or to a large extent, negative, and then, you see, a little bit of presence is arising. It must be, because you are able to stand back a little bit and watch and see what you are creating with your thoughts.

And then the possibility comes of changing your thoughts, your self-esteem, through workshops, affirmations, visualization, and all those practices. And then, after a while, that image looks a little bit more comfortable, and you feel more comfortable with that thing walking alongside you. But since everything in form, all mind creations, thoughts, are subject to polarities, you can't walk continuously with high self-esteem and feel great about yourself.

There's always a polarity to it, and it's usually bound up with what happens or not happens in your life, what feedback you are getting from others, and it is usually comparative. The self-esteem is comparative. How do I rate myself in relation to others?

And that gives you the indication of where you are on one to ten, or whatever it may be.

So self-esteem is connected with the mind made me, lack of it, or good self-esteem, but it exists within polarities. Even if you spend a whole year affirming continuously that I love myself, I love myself, and maybe until now you hated yourself, and your house is full of little stickers, and wherever you look you see I love myself, and you look in the mirror and look into your eyes and repeat that I love myself.

To some extent it works, to some extent. You have a better relationship with yourself, but there's always a downside. It's hard to sustain that because the other polarity will manifest also in your life.

And you go through life in order to know how you feel about yourself, you need to compare yourself with others. And then you say, oh, I'm actually better looking than this person, so I actually feel quite good about myself. I'm actually much more educated than that person I feel good about, or whatever you can get.

Well, this person is ill and I'm healthy, so that's good. So you need for self-esteem, if you look, you need relativity, and you need comparison, and ego is always comparing itself. Now, is it possible to live without having a relationship with yourself?

Neither good nor bad. Is it possible to be so completely yourself that the mind made image of me dissolves? Yes, this is why we're here.

This is the essence of our gathering. The mind made image is connected to thought, to continuous thinking. It's fueled by, perpetuated by, upheld by, the continuous thought processes, many of which are about me.

And myself. And so I have a, through thought, I have a relationship with a thought made entity, which sometimes feels quite comfortable, and sometimes feels not pleasant, don't want to live with that person. And of course it's true, many people live with a self that is very unpleasant, that creates a lot of trouble, a lot of problems, a lot of suffering, that continuously criticizes them, that continuously blames them, that continuously tells them they're not enough.

And they live with that entity, mind made, conditioned, mind movements, conditioned in such a way that they attack you continuously, and that's the self that they have a relationship with. They would never live with a person like that. You would run out of the room.

You couldn't live with a person for more than a day. If your partner, somebody you live with, did that to you, what your self image is doing to you through thought, you would have filed for divorce long ago. But you can't do that, with that because it's on the mind.

It walks with you. And there you have this complaining, and whining, and accusing, and, oh, get away. And a large part of that is because you're identified with thought.

There isn't the ability to step back from thought and watch thought, watch that. And here, the mind made entity, because that self that you have a relationship with is part of the story-based self, the me. That was the self that I had a very unpleasant relationship with for many years.

I had a very, extremely painful relationship with myself. I couldn't live with myself anymore. And so I somehow said, that's it.

I can't live with it anymore. That's it. But that was so total that I no longer sustained, fueled the self through thought.

I didn't know anything about it. It just happened. So the mind made image dissolved.

The self that I couldn't live with, that was so heavy, heavy, dissolved. And what was left was simply I. So the I shifted from, whereas before when I said I, I was referring to myself, the unhappy, dense I, the story-based I, that dissolved.

And then the true I emerged, had always been there. Presence. I am.

Nothing in particular anymore, a simple sense of presence or beingness. And for the first time I could walk and be without having a relationship with myself. And that there is something so precious in that I or presence, so, it's beyond words, you could say.

It's like a diamond. It's something extremely, very, very precious. That's why perhaps Buddhism sometimes has the image of a diamond.

But this is not comparative. It's not a sense of that deepest self, not the mind-made self, is so precious that it has, it knows itself to be that in a non-dualistic way without needing to compare itself to others. It has nothing to do with a form or any mind form.

So as presence arises, you don't need self-esteem anymore. You don't depend on that anymore because what dissolves is the mind-made entity with which you have a relationship. And it's, so self-esteem is an intermediate thing that for a little while makes your life more pleasant.

It's fine. And then after a while, you see the unsatisfactory nature even of that because you cannot uphold continuous self-esteem. It's hard work, all these affirmations.

And then things come into your life that tell you the opposite, inevitably, sooner or later. So then suddenly you don't love yourself anymore, nor do you hate yourself because there's no self to love. There's simply the state of this, which is love.

It emanates. But you don't create a fiction that now you have a good relationship and love. So that is moving beyond self-esteem.

And now we see why the Dalai Lama couldn't understand. He only learned about that

concept when he met Westerners who have a highly developed mind and ego. Others also have ego, but even more developed in the West, perhaps.

But he was surrounded perhaps by monks, and not quite as highly developed mental image. And perhaps he himself maybe never had it, but I don't know. But anyway, it was new to him, self-esteem.

How strange. And I write about it in the book. There's a little paragraph on that.

It's about the end of having a relationship with yourself. You don't need to arrange certain thoughts in your head that you feel good about it. So self-esteem is replaced by something deeper and more real.

I have found that I'm able to surrender to many things, but there are some things that I still struggle with. In particular, my pain body still reacts vigorously to injustice of all kinds, particularly abuse of power and cruelty to animals and people who still insist on saving seats here at the front of the hall with their books or clothing despite being requested not to do so. And it's always the same people.

I won't talk about the last part of the question. It's enough that I read it. But the first part...

Reacting to injustice of all kinds, particularly abuse of power, cruelty to animals. Well, wherever you look on this planet, you'll find it. In one form or another, you will find violence and cruelty and injustice and abuse of power and corruption perpetrated by humans against other humans, against children, animals, against nature, against the planet itself.

Just... You would be overwhelmed if you knew what is happening on the planet even at this moment. What humans are doing to other humans even at this moment.

And it's been going on ever since anybody can remember, recorded history and beyond. And, of course, there are certain pockets that is particularly pronounced or marked. So wherever you look, you see that unconsciousness, humans so identified with their form that they're totally trapped in it, so identified with the mental form of me that other forms are dead.

They have deadened their sensitivity through identification with mind-made images so they don't know what they are doing to other humans because they have reduced other humans to mere labels, mental labels. They have attached judgments, images and labels onto other humans. And now anything is possible, any act of violence through conceptualizing other human beings.

And what you do to others you do to yourself. So in the case of certain, let's say, this is only one example, terrorists is one example, but respectable scientists working on

chemical weapons and so on, there's no end to it. But let's just, how can a terrorist commit an act kill thousands of people?

Well, before he can do it, he has to reduce those human beings to a mental concept. He has to attach a label to them and that's what he does in the case of Muslim terrorists and is not confined to that religion. Christians did many similar things a few hundred years ago.

They would kill anybody who they could label as heretic or whatever label they had. Didn't quite believe what we believe. Kill him.

And the terrorists just to put the label of unbeliever onto a group of people for some who are so identified with mind that's just that simple label already deadens, they have reduced these human beings to a mental concept and they're now called unbelievers. Once you have reduced human beings to a concept, you can do anything to them and won't sense and feel it anymore. It's a tiny example.

And so you're so identified with a form totally identified with a form that all other forms are alien to you. And you can do anything to them to use them or in fear try to kill them because they might do something to you. So really it's a total identification with conceptual identity which you manufacture for yourself and for others.

And so you don't know the aliveness that is there. You don't know that anymore because you inhabit a conceptual reality. And that conceptual reality is amplified the madness of that is amplified by the pain that you carry inside that's been there for so long the pain body that energizes and amplifies the already mad conceptual reality.

So all the pain flows into those mental concepts and then any act of violence is possible or exploitation. What you're doing to the planet they don't know when they see a forest totally identified with mind it's immediately labeled as they see only timber perhaps and how much it costs. They look at it through their mental conditioning.

Wherever you look on the planet humans are manifesting that degree of unconsciousness. That's what it is. Now of course you could feel angry about it you could feel sad about it you can feel upset about it it's only normal isn't it?

But to look through it and see also here the impersonal nature of what is being done not to manufacture an identity for those people or groups of people or tribes or religions doesn't matter not to make an identity out of the manifestation of unconsciousness and say that's who they are they are evil that is their nature. It may look like that when you look at it on the surface but ultimately all evil reveals itself as total identification with form which implies total identification with mind complete absence of an observing presence witness not the slightest gap you're totally in mind and so of course it is tempting to make that into an identity you can do it for yourself too because you can

look back on your life at a time when you were less conscious than you are now and you may have done certain things in your life when you were younger to other people you may have failed to do something that you should have done perhaps in relation to your children whatever it may be so you may have done something or failed to do something that now you see as bad it is very tempting and to incorporate this which after all was only the manifestation of human unconsciousness through this form it's very tempting to make an identity for yourself out of that and say I did that that was me then it's going to incorporate it into the unpleasant story of me it becomes part of the mind created image of who I am so you're and the ego will hang on even to that anything that gives food to strengthen your identity your mind made identity the ego which is the mind made self will grasp that and it will happily grasp at guilt because guilt is to identify yourself with the movement of unconsciousness that happened through this form and say that was my identity me I did that me so it gives you it strengthens enormously your mind made sense of self and this is why it's hard when you are you do not look through that mechanism people find it hard to get rid of guilt the feeling that I am bad because I did that and so they don't see they make an identity for themselves out of something that was the expression of human unconsciousness and the same thing for others you can do it to others say that is who they are and then you you may begin to want to fight those people because they you must fight evil and so you get drawn into having enemies you create enemies and it looks so just it is a just cause but you are attacking and without knowing it you get very subtly drawn into unconsciousness through attacking unconsciousness manifestations of unconsciousness very subtly you get drawn into that yourself it does not mean that you cannot take action in order to remedy certain manifestations of unconsciousness but all that is secondary to getting to the root of human unconsciousness which of course is in each one getting to the root of it in yourself as mind identification becoming free of that and then you can also of course you can at the same time also do good where you see it is needed help people yes but being careful that you don't create enemies to fight this will draw you into unconsciousness and before you know it you do the same things that those people that you're fighting against so to see them also here the non personal nature of human dysfunction of human madness they are simply through those forms what is being expressed is the human condition in its present evolutionary stage which is coming to an end this stage fortunately but you see it still everywhere so don't make it into an identity nor for an identity for yourself about something that you did once nor something that you observe in others and that's called forgiveness forgiveness means not to mistake human unconsciousness for who that you human being is the opposite of forgiveness is to make that mistake so forgiveness is simply to see through that and see the true meaning of forgiveness there is nothing to forgive that is the true meaning of forgiveness it's all contained in because we have this beautiful that image of the cross and Jesus that contains so much wisdom that you could all in contained in that image and it's all contained in the last words of Jesus which were forgive them for they know not what they do he did not make an identity for those people out of what they did to him now

they know not what they do means in modern terminology they are unconscious so if he had lived now he probably would have said they are completely unconscious it's okay they don't know so forgiveness is what arises as you stop manufacturing mind created identities for people and then you become a manifestation of a different consciousness in this world and your presence is then enough to change the world because that transformation of consciousness has already happened within you very tempting that non forgiveness is very tempting and its mind and its ego similarly your parents you might find you may still have some resentment some of you they expressed human unconsciousness they didn't have a choice it looks as if they had a choice but that comes only in with presence and that's the choice to be free of mind when you talk to consciousness arising even as the old is getting louder in the world can that also be on an individual basis i find the stronger presence gets in this room form the more dramatic the pain body gets when it arises could you talk a little about this yes i've encountered this quite often that as presence arises you experience your pain body more acutely

[Speaker 2] (2:15:16 - 2:15:16)

more

[Speaker 1] (2:15:18 - 2:48:11)

almost it feels sometimes as if it came up all at once and of course the pain body is trying to sabotage presence don't we're not making the pain body into an enemy not but this is what the pain body tries to do so you simply see that this is what it tries to do so it will create it can be such so much so that i'm tempted to say almost that it can be to such an extreme that it looks as if you were being faced with your entire karma all at once but ultimately it comes up to sabotage but the fact that it comes up is the opportunity for it to rise up into the light of consciousness and be transmuted there so it is right and good that it should come up because there is sufficient presence although it tries to sabotage presence there is enough presence in you to meet it in that state of attention and allowing and that's an accelerated transmutation that many people now experience especially those people in whom presence is arising very quickly who come into contact with this or other teachings that in slightly different ways point to the same so as presence arises the transmutation of all that accumulated pain also accelerates so that you are right there is an equivalent movement that what you see in the outer world the old and the new the old becoming more mad even as the new arises to the extent that you know how usually television expresses only the old consciousness but it's relatively rare that it anything new comes through that is a manifestation of the liberation the liberation from mind to the extent that this teaching was on national television in Canada in the evening news for three minutes all the other news were of course about the violence in the Middle East and this and there and the killings there and the uprisings there and and suddenly there was oh and then there's this there's this teacher here how did this get into the news?

And then I hadn't realized how closely the two go together this would have been inconceivable even a couple of years ago to have something this isn't news I've always been saying this is underground this is happening underground it's not news and yet it's appearing even in the media it filters through here and there yes of course they had to have a little thing to make it appear as if it were newsworthy and they said who is this teacher who stills the minds of the rich and famous? Oh that's news but the producer actually knew what he was doing and he knew that he needed that little thing to get it in there otherwise his boss wouldn't have allowed it in so he had to get this in and it got in so it's there it's no longer totally underground and then the equivalent thing within human beings the madness is still there even as the new arises and at times the wave of madness which is both mind identification and the amplified mind through the pain body can come in very powerful waves and you can feel oh and yet there is a reason why this is happening it the transmutation is accelerating it has to come up into the light of presence you the pain body cannot be transmuted if it doesn't come up into the light of presence now the pain body wants the pain body I'm talking about the pain body as if it were an entity and it's a perspective on it the pain body really wants to sabotage it to get food back from your mind it wants to take your mind over again so it comes up very strongly but there is it doesn't know that there is a greater larger reason why it's coming up and that is because it needs to become transmuted and perhaps deep down it wants to become transmuted trying to sabotage really is wanting to dissolve wanting to become dissolved into consciousness so you're faced sometimes with waves of pain or madness in your life and just well what can you do just be there if you can and watch that and occasionally you will get lost in it that's part of it too and then you wake up out of it again and perhaps next time a witnessing presence remains even as the wave sweeps through you and the if there is a witnessing presence even if only in the background the wave will move through more quickly if there's no witnessing presence it gets lodged in here and it can hang on through witnessing presence the pain body comes up perhaps very strongly and you will experience it as an energy movement through you which may even if you may even shake with anger or fear as that happens the body may shake as this energy comes up and you meet it in the state of acceptance and surrender there's a fear and you allow it to happen allow it to be even as the body shakes one could say you are suffering if you can even call that suffering because if there's an observing presence it's just pain so you're getting through the end of suffering are you still suffering a little bit and you suffer consciously by allowing that pain movement to be there you suffer it's okay that's enormous powerful to bring that acceptance into the suffering and then it's not suffering anymore it's simply pain suffering requires an entity a me with a story with mind activity around it and a story around it a suffering entity but now you realize the pain body is simply energy movement non-personal nobody's it's not you so that's the so when it comes in those of you in whom it comes strongly welcome it as it comes if you lose yourself in it it takes you over okay that was it and next time see if you can be there as it arises and accept it is it beneficial to the practice of being present to live in an ashram or monastery if so are

there any you recommend well i visited quite a few and everywhere they seem to be struggling with the same things whether it's in the monastery or in the outside world they're having the same conflicts and the same struggles in the utopian communities and you look underneath the surface and you find it's the same as the board meeting in the corporation when they get together so you can go to a monastery or ashram realizing it's fine you can surrender there or you can surrender in everyday life as a householder surrender there it doesn't really matter where you surrender of course there are certain monasteries or groups where people come together in order to be present with varying degrees of success it helps to be with people who are also going through this transformation entering presence Sangha to have a community it doesn't necessarily have to be a place where you live but to get together occasionally in the state of presence either in stillness or listen to a talk that comes out of presence and then go into stillness that can be helpful often people ask me when are you going to have your center and I said well it may be happening it hasn't happened yet who knows in any kind of organization ashram whatever it may be you will find unless the people are already free they will bring in their mind structures even if the reason for being there is freedom they still carry with them the mind structures and there have been many examples of utopian communities who degenerated very quickly into the same madness that you see in the outside world their intentions were good the whole of communism the intentions were good behind it equality justice no ownership wonderful but they hadn't they thought the answers were in some organizational structure change that not realizing whatever you create out of your state of consciousness is a reflection of that state of consciousness and they hadn't looked at that so communism in order to achieve a better world a future projection first they had to kill about 10 million people in their own countries in order to get there future salvation was in the future and the moment the now was a means to getting there and if the now is a means to getting to a mental projection of future the now becomes hell and you can do that to yourself on a personal level or you can do it collectively if you as a group need to get to a future projection so i would recommend that you visit some monasteries and see how it goes visit see how you feel there buddhist whatever it may be hindu buddhist christian am i ever going to have a center i don't know what's it going to be like i don't is it going to generate into egoic madness who knows surrender wherever you are wherever you are now is the right place for your practice of surrender that is the primordial truth not seek a situation that is more conducive to surrender seek a situation that is more conducive it may change your external situation is more likely to change if you surrender now if presence arises now then it's more likely to change but to say the external change is a prerequisite for my practice that is a fallacy wherever you are whatever condition whatever state surrender to that no demand that this moment should be different that this place should be different a total alignment with what is and then who knows perhaps suddenly an ashram grows around you before you know it especially in India you just need to sit under a tree and if you're present and surrendered of course there are many who pretend also I know that there are many who pretend because it's a living they

couldn't do that in the west because whether you are real or not real they won't recognize you but here if you sit under a tree or in a cave somebody will find you and somebody will know that be drawn to you to that to the state of consciousness that you embody and they'll come with some food and then two years later somebody else will come and then two more and then some more people sitting under trees around you and then before you know it there's a little ashram all that doesn't happen in the west it's beautiful it's unstructured there's nobody saying okay let's have a planning committee you are in charge of that you are in charge of that now let's go and do it whereas here's organically it suddenly comes into being and that's beautiful less egoic intervention not that some egos will get in there too of course they will and then if you're unlucky a western person will come and write a book about you and then they'll transport you to the west and then the problems start I'm joking a little it is wonderful that so much of the essence of the spirituality of this country has spread now it's flowing there and it's still the same and yet there's enormous intensity to it now because of the evolutionary stage that we are at on the planet one could almost say all those thousands of years where preparation getting ready for this evolutionary transformation on the planet and it's we've come a long way in just half a century I read recently I picked up Paul Brunton's book in search of secret India through which Ramana Maharshi became known in the west and in the introduction he's trying very hard to convince the reader that India has something to offer to the west which was maybe 1930 or whenever it was written trying to convince it is something valuable and now you don't need convincing anymore nobody needs convincing anymore and then we have this strange phenomenon which is very recent western spiritual teachers unheard of that they haven't existed since the middle ages the last spiritual teachers were the Christian mystics in Europe and then after that all you had was institutionalized religion mind stuff of course maybe a few accidental realizations here and there but they were quickly killed or shut away and now it's like appearing everywhere western spiritual teachers in the west it's still you can't spiritual teacher to many is a meaningless term what do you do for a living spiritual what's that and yet it's growing and that's for many of them the seed was here they were seeded here this teacher this form it happened accidentally but after that I was drawn to certain expressions of Indian spirituality through Ramana Maharshi and Krishna Murti and I realized through them what had happened to me and there was a strong immediate sense of connected deep connectedness if not to say oneness so all then people asked me often have you been to India and then they were surprised when I said no I've never been to India what you haven't been to India and you are a spiritual teacher and I said I carry India in here because India represents the inner dimension and the west represents the outer one could say and so I always felt drawn to that I never felt really not that after the transformation that I feel like a westerner India is the inner not that it does not manifest also human madness that is universal on the planet of course you have manifestations of human madness in different forms but that's here that is universal and yet it's the cradle of the transformation of consciousness attention to the resistance of the present if powerful enough will dissolve that resistance and a

state of presence will emerge what will dissolve the central core of the self so that it doesn't create endless waves of resistance can we explore the nature of the realization that is necessary what will dissolve the central core of self so that it doesn't create endless waves of resistance central that so what is the central core of self the mind structures the mind movements that are the mental image of me with its accumulated content plus the pain body the two in cooperation form the central core of self so what will dissolve that of course that's easy surrender only now surrender it's too easy isn't it it's too simple surrender to whatever form this moment takes then the self cannot survive in the state of surrender to what is it's as simple as that the pain body cannot renew itself when you surrender to the fact that there is a pain body and so surrender i'm not telling you from now on you need to be in continuous surrender for 24 hours a day oh no it's not that difficult it's only this moment that you need to surrender to not just just this just this whatever form this takes it's always this and that you meet in and through surrender that you can do you can't surrender for 24 hours a day that's a problem but just this it's only now and so the egoic self nor the pain body can survive in surrender and so before and then the question may arise well how long is it going to take before the central core of self and my pain body have dissolved and that question implies that surrender is not yet complete is this moment that bad that you need to get to a future one where you achieve a certain state to realize the goodness and depth that is already here and only through surrender you realize that who you are already you are greater than in your wildest egoic dreams you could ever be you are already greater than you could ever be even if the wildest egoic dreams of achievement became realized now already you are that and you're not going to be closer to God at some future point than you are now and tomorrow you will do your own thing or do nothing we may have a complete day of silence on Thursday in the meantime every moment is now and no matter where you go or what you do whether you stay here tomorrow in silence or go out and experience this or that see this or that don't walk around as a heavy person just a field of presence and perceive through that beautiful stillness that is there in you if you go somewhere perceive the multiplicity of forms the beauty of it be as much free of mental labeling as possible surrendered to this moment now thank much

[Speaker 2] (2:49:52 - 2:51:17)

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